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A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXX EPIPHANY 1959 NO. 1

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1959-
61

# COWLEY

## A Quarterly Magazine of Subjects Missionary and Religious

Published by the American Congregation of the Society of Saint John the Evangelist, at the four seasons

The Society of Saint John the Evangelist is a Religious Community of Mission Priests and Brothers, serving the world-wide Anglican Communion in the United States, Canada, England, India, South Africa, Japan and the Bahamas.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

EXCHANGE PUBLICATIONS and books for review should be sent to the Reverend Father Editor, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

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# A NEGLECTED ASPECT OF ECUMENICITY

*By* FATHER SMITH, S.S.J.E.

PERHAPS never before in the history of Christianity have Christians been more concerned about terminating their "unhappy divisions". Many followers of Christ are genuinely endeavoring to enter the spirit of our Lord's prayer to the Father, "That they may be one, as we are." In the last few years attempts to give expression to this yearning have been summed up under the title, "the ecumenical movement". The term "ecumenical" has been adopted to indicate the world-wide range of the movement. All Christians are supposed to be in it! The trouble is that some Christians are not given much encouragement. To many Anglicans "ecumenicity" means a warm embrace for Protestants, a grudging nod for the Orthodox and Old Catholics, and the cold shoulder for Roman Catholics.

Catholics in the Anglican Communion realize, of course, that any move towards a united Christendom which excludes the 485,000,000 Roman Catholics in the world today can hardly be called "ecumenical". Any reunion schemes which make no room for the Roman Catholic Church and her diligent preservation of Catholic faith and order are almost inevitably doomed to degenerate into the haziest type of pan-Protestantism, or worse.

This neglected aspect of ecumenicity, that is the sincere attempt to foster friendship between Anglicans and Roman Catholics has been of particular concern to members of the Society of Saint John the Evangelist. Our brethren in the English Congregation, in view of their concern, have gone so far as to take the initiative in seeking to visit in Roman Catholic institutions and have welcomed Roman Catholics to the Mission House at Oxford in order to foster a deeper understanding between Roman Catholics and Anglicans. So gratifying have been the results that the Father Superior General in England desired that two American Fathers share the experiences of certain English Fathers and arranged, this past summer, that we make visitations to five Roman Catholic institutions on the Continent — three Benedictine abbeys, a hostel, and a modern religious com-

# A Neglected Aspect of Ecumenicity

munity. This article has been written as an attempt to share with readers of COWLEY what proved to be a most interesting and, we trust, profitable experience in the realm of more wholesome "ecumenical relationships".

## I.

### Abdij van Sint-Andries, Bruges

Our first visit was to the Abdij van Sint-Andries, just outside of the City of Bruges in Belgium. Here a community of fifty Benedictine monks, under the leadership of Abbot Theodore Neve, who has shepherded his flock since 1912, pursues a life of deep and earnest devotion. Men have assembled here from Belgium, France, Germany, Holland, Poland, and England to give themselves to our Lord in a life of prayer and good works. Many of these men are scholars of the first rank demonstrated by the impressive display of literature in the abbey's corridors. Adjoining the abbey is a school for boys from 11 to 17 which had its closing exercises for the year the morning following our arrival. The monks maintain priories in Brazil, India, and the Belgian Congo, and in 1955 opened a house at Hidden Springs Ranch in Valyermo, California.

Spaciousness characterizes the abbey's church, refectory, and guest house. This is necessary, not only to accommodate the monks, but the many guests. On our arrival we found forty priests there participating in a retreat conducted in French. It was to be followed by another retreat for forty more priests to be conducted in Flemish. In the refectory the abbot sat at one end of the room at a special table. The monks sat along either side of the room, their backs to the wall. Guests were placed at tables in the middle of the room and were provided with the luxury of table cloths. The reading was in the French language and, for the sake of audibility, was boosted by the aid of a public address system. This was the case in all three abbeys in which we visited.

In his holy Rule Saint Benedict counsels, "Let all guests that come be received like Christ Himself". Again he advises, "Let the care of the guest-house . . . be entrusted to a brother whose soul is possessed with the fear of God." (Chapter LIII.) To observe the manner in which these godly admonitions were carefully heeded in each of the abbeys we visited was indeed a moving thing. One

could not have asked for greater kindness or more gracious hospitality than was shown everywhere. One, of course, thinks of the Guest Master, who one came to know best in each abbey, and how each gave unstintingly of his time in glad obedience to his Rule. At Sint-Andries the Guest Master was Dom Simeon who himself showed us over the entire abbey and then placed us in the hands of other monks to be shown the magnificent Gothic vestments. One of the monks, Dom Alphonse Marie, devoted an entire afternoon to a conducted tour of the charming City of Burges. Not a single point of interest was overlooked!

The chief room in every religious house is the chapel. That at Sint-Andries is more worthy of the title "church" than "chapel" because of its vast size. The building is very high with beautiful modern clerestory windows, full of rich colors. The sixteen altars around the church are of the utmost simplicity and on none did one see a frontal. The high altar, covered by a baldachino, is surrounded by a striking apse mosaic depicting the apostles. At the opposite end of the church is the Lady Chapel containing seven altars commemorating various qualities attributed to the Blessed Virgin.

Although we were reciting our offices privately from THE HOURS OF PRAYER, we did make a point of attending Compline nightly in each abbey. Everywhere the office was sung in the dark choir, without lights or breviaries, and with no lighted candles on the altar. The office was invariably preceded by the reading in French of a portion of some spiritual book, followed by a period for self-examination. Following the office the abbot aspersed the choir and the guests seated in the nave. At Sint-Andries this was followed by prayers in the Lady Chapel for the work of the brethren in foreign parts. After Compline the great silence descended for, as Saint Benedict provides, "When that is finished, let none be allowed to speak to any one." (Chapter XLII.)

The departure from Sint-Andries on the Feast of the Visitation was a truly moving one. At our request Dom Simeon gave us his blessing and the kiss of peace adding, "We are all brothers in Christ". We were able to attend his Mass after which he said, "It was a joy to have been able to celebrate *with* you". One does not wish to read into the remark what may not have been intended but one likes to believe that the preposition "with" was deliberately

elected. The good monk's parting words were, "If we do not meet gain here on earth, then in heaven." So we went away from that reat haven of peace and blessing with but a single regret, namely nat the visit had, of necessity, been all too brief.

## II.

### L'Abbaye S. Maurice et S. Maur, Clervaux

The second Benedictine house which we visited was the Abbaye . Maurice et S. Maur at Clervaux in Luxembourg. (This must not e confused with the famous Cistercian Abbey of Clairvaux in rance.) The motto of the abbey in Clervaux is "Ceux qui habitent s montagnes", a quotation from Saint John Chrysostom. It is well nosen for the moment one descends from the train at the Clervaux ation one looks up to the top of the hill and sees the great mon-stic pile which dominates the surrounding landscape. From what-ver angle one looks the abbey is a moving sight and in whatever irection one looks from the monastery the view is always rewarding.

The abbey of Clervaux was built in 1909-1910 by Benedictine onks from France. The community grew rapidly from thirty monks 1 1918 to over a hundred by 1933. The regular monastic routine as faithfully pursued day by day and year after year until the fate-ul 15th day of January in 1941 when the Nazis pounded upon the onastery door and ordered the monks to leave in two hours, carry-g only a few personal effects with them. They were herded onto a us and driven to the Belgian frontier where they were put out in e snow and left to their own resources. And yet these monks left eir home singing hymns, grateful to suffer persecution for the sake their crucified Lord. For four years the Germans worked assidu-usly to remove every sign that that building had been a monastery. hat was a "school for the service of God" was systematically tered in order that it might be used at a Hitler youth hostel. The cnoclasm was shocking to say the least. It is heart-rending to see e pictures of the desecration and profanation perpetrated by the azis. By the Providence of God, however, the enemy was finally iven out. The monks returned in 1945 and after great labor were ble to consecrate their home anew and to resume the interrupted raise of God.

The restored chapel is far simpler than the original one and vastly more beautiful. In the apse behind the altar are seven windows with colored glass. There are no figures of any sort in the windows in order that nothing distract the worshipper from the altar, the place of sacrifice. The choir, with three rows of stalls, seats seventy-two monks. The lay brothers sit in pews facing the choir on the level of the nave.

One is much moved by the quality of the singing at Clervaux, a rendition of plainsong that would gladden the heart of Everett Titcomb. The Conventual Mass is sung daily at 10 a.m. save on Thursday when it is broadcast over Radio-Luxembourg at 10:30 a.m. for the benefit of the sick and shut-ins. The Mass can be heard all over Europe and even in England where one assiduous listener is Brother Anselm, S.S.J.E., who weekly hears the broadcast on the wireless set in the choir room at Cowley. The Sunday Mass was particularly impressive. It was preceded by a procession through the cloister, by the monks, with a station at our Lady's shrine in the cloister. A thoughtful monk brought me a copy of Parsch's LE GUIDE DANS L'ANNEE LITURGIQUE shortly before this Mass in order that I might better comprehend the teaching of the liturgy for that Sunday (The Sixth Sunday after Pentecost).

The Guest Master at Clervaux is Dom Leclercq. Cowley Fathers were not strangers to him for he had spent a month at Cowley while studying manuscripts at the Bodleian Library in Oxford. Each day he crossed the Iffley Road to say his Mass in the church of the Capuchin friars who were mystified by the fact that a Benedictine monk of the Roman Catholic Church should prefer to reside in an Anglican religious house. Dom Leclercq explained to his brethren that he felt quite at home in the Mission House on Marston Street. As an outstanding scholar in the field of medieval history Dom Leclercq is constantly studying and writing and yet he was willing to give unsparingly of his time and energy to make two American Cowley Fathers feel entirely at home in his abbey. On the day of our departure it was possible to attend the good monk's Mass and with that benediction we set forth from "Clervaux the martyr abbey" from which, once again rises heavenward the endless chant of prayer and praise.

# A Neglected Aspect of Ecumenicity

## III.

### The Casa Sta. Elizabetta, Florence

The third Roman Catholic institution which we visited was the Casa Sta. Elizabetta located on the Viale Michelangelo in Florence, Italy. It is a hostel maintained by the Sisters of Saint Elizabeth whose mother house is located in Hamburg, Germany. German is the "official" language here. That, unfortunately, ruled out any opportunity for conversation with the Sisters but their kindly secretary, a German woman who spoke excellent English, provided our wants.

We were given a spacious room at the rear of the house which was indeed a blessing for today, with the popularity of motor scooters the main streets of Italy are not noted for peace and quiet. Each morning we attended Mass at 7 o'clock in the pleasant little chapel, which, however, provided a marked contrast to the simple chapels at Bruges and Clervaux.

In the refectory we discovered that the lay guests, with the exception of two Americans, were almost entirely Germans. The clergy came from France, Holland, Belgium, and Italy. We were placed at a table with the priests. The "northerners" had no difficulty in accepting us but one Italian priest seemed perplexed to find himself breaking bread with Anglicans. "Ils ne sont pas prêtres", he commented to a Belgian priest. "Pourquoi est-ce qu'ils sont ici?" It was one of those occasions when it seemed discrete not to reveal an understanding of the French language! The meals, served at 8 a.m., 1 p.m., and 7:30 p.m. proved simple but entirely adequate and most welcome after exhausting visits to Florence's treasures of art and architecture. We departed feeling truly grateful to the good nuns for their most gracious hospitality.

## IV.

### The Cittadella Cristiana, Assisi

From Florence we took the train to charming Assisi, so full of the spirit of Saint Francis and Saint Clare and their companions. One day, as blessed Francis was in the neighborhood of the Church of Saint Damian, falling into decay through neglect, he prostrated himself before a crucifix and as he prayed heard a voice from that

cross repeating three times, "Francis, go and repair My House, which, as thou seest, is falling utterly into ruin." It was the God-given vocation of Francis of Assisi in the thirteenth century, not only to rebuild the Church of Saint Damian in Assisi, but to restore to the Church everywhere, those who had deserted it. That is also the vocation of a group of men and women in Assisi in this twentieth century.

In 1939 a consecrated Italian priest, Don Giovanni Rossi, gathered together a group of young men and women in Assisi to form a lay association known as the "Pro Civitate Christiana" in order "to promote the Christianization of contemporary society through a deep and wide knowledge of Our Lord Jesus Christ." This objective is realized through the publication of fortnightly paper called LA ROCCA, through courses of Christian studies, assemblies of young people, regional tours, retreats, conferences, talks to workers in their factories, and missions. The missions, which are often held, not in church buildings but in public squares have been attended by thousands in many Italian cities. All the techniques of our day have been employed to bring souls back to our Lord and His Church. The results have been truly gratifying though much work still remains to be done.

The Cittadella Cristiana is a magnificent place, equipped with all modern conveniences. It possesses an excellent library of books and periodicals, well-catalogued. A unique feature of the library is a collection of illustrations of modern religious art from all over the world. Exhibitions of Christian art are held annually contemporaneously with the yearly course of Christian Studies. Some of the paintings and pieces of sculpture displayed in the Cittadella are masterpieces of modern art.

In the refectory members of the group (called "volunteers") and guests sits at small tables. The presence of non-Italians is indicated by small flags. On our arrival the flags of Great Britain and Switzerland sat on two neighboring tables and soon after we had begun our first meal an American flag was placed on our table. The night before our departure a Belgian flag appeared on another table.

The chapel is a gem. It gives the impression of a grotto and is markedly simple. Above the altar is a large, glittering gold cross

which is the focus of attention. The most inspiring service attended anywhere was the Sunday community Mass. Here was a truly worshipping congregation! There was a good deal of singing, accompanied by a small organ. The Gloria and Creed were recited between the Celebrant (Don Rossi) and the congregation. The Epistle was read by a "volunteer" from the nave, *in Italian*. The Gospel was read by the Celebrant, *in Italian*. Then followed a short sermon in Italian. Even one who could not understand a word of the language could not fail to be impressed by the sincerity and innate sanctity of the preacher, Don Rossi. At the offertory one of the men of the group brought up the bread box and one of the women a tray containing the two cruets. All joined in the Sanctus, Benedictus, and Agnus Dei, sung to a setting other than the traditional plainsong. It was all deeply moving.

The members of the group are all university graduates. Though they take no vows and wear no distinctive habit, their vocation is truly a dedicated one. After a trial period of three years the volunteers bind themselves with a solemn promise to devote their whole lives to the work of the association. The volunteer who gave us so much of her valuable time was a charming woman named Miss Pina Ciampani. Her obvious love for our Lord and her enthusiasm for the cause she had espoused were inspiring to observe. It is to be earnestly hoped that many will join with her and the other volunteers in Assisi to bring the light of Christ to modern society as Blessed Francis did in days of old.

## V.

### Pontificia Abbazia de San Girolamo, Rome

The fifth Roman Catholic institution to be visited was the Pontificia Abbazia di San Girolamo located on the Via di Torre Rossa in Rome. Pope Pius XI conceived the idea of gathering together a group of learned monks to revise the Vulgate and first approached the monks of Solesmes. The abbot was willing that his monks undertake this project if the work were carried on at Solesmes. The Holy Father, on the other hand, was most anxious that the biblical labors be performed in Rome so he pressed the Solesmes monks no further and turned instead to the Benedictines at Clervaux. Here he found ready compliance with his wishes and in 1933 the new abbey was

founded with monks from Luxembourg. It remains affiliated with the Abbey of St. Maurice and St. Maur in that novices are sent there for training and monks are interchanged from time to time. One of the monks at San Girolamo, Dom Henri de Sainte-Marie, was blessed as Abbot of Clervaux on June 24th of this year. The present Abbot of San Girolamo, Dom Pierre Salmon, was not elected by his monks but appointed by Pope Pius XI.

Just prior to our visit Father Campbell of the English Congregation of our Society had visited here and at an earlier date the Father Superior General (Father Dalby) had been a guest at San Girolamo. Two monks from that abbey had visited at Cowley, Dom Leloir and Dom Gribomont. The latter revealed that he had even attended Compline there though "with scruple".

On meeting the Abbot outside of the refectory on the evening of our arrival he formally washed hands and welcomed us to the abbey. Dom Thibaut, the Guest Master, and Dom Brottier, the Sub-prior were most kind and considerate in providing all kinds of needs, including keys to the front door of the abbey. There are about thirty-six monks in the community here, including five lay brothers. Eleven of the monks devote all their time to the revision of the Vulgate. This tremendous task was ordered by Pope Pius X in 1908 and though it has gone steadily forward since that time the project, according to Dom Thibaut, will require at least twenty more years of painstaking labor.

The chapel of the abbey in Rome is, again, most simple. It differs so markedly from most of the churches in their Country that Italians often ask, "It this a Protestant church"? The answer, of course, is an emphatic "No!" for although the chapel may lack certain externals of the Catholic religion the Faith is most diligently maintained. That, I believe, is what impresses an Anglican here and everywhere. Whereas in his own part of the Church, each day reveals some new scandalous aberration or shocking compromise, the Roman Catholic Church cherishes and faithfully guards the priceless heritage it has received. May it ever be so for that surely can be one of Rome's chief contributions to a true ecumenicity.

Perhaps one last word may be added. Some may feel that visits to Roman Catholic institutions may be a one-sided type of ecu-

menicity. That is not so, for in the process of learning more about ur brethren who are under the Holy Father we are also able to mpart information about our own branch of the Church. Many houghtful questions were directed towards us, all indicating a ncere desire on the part of the questioners to know more about he faith and practice of the Anglican Church. It was gratifying to ave been able to attempt to provide answers to men who, like our-elves, are genuinely desirous of healing the wounds in Christ's Mystical Body. Let us pray, then, and also work, for the reunion of ll Catholics in response to Jesus' prayer to the Father, "That they ll may be one; as thou, Father, art in me, and I in thee, that they lso may be one in us." (John 17:21).

On August 14th, 1958, the Community of the Divine Charity was formally instituted when five Sisters made their Life Profession at a ceremony held at the Cathedral at Maebashi. This climaxed nearly ten years of training and development under the leadership of Fr. Kimura, S.S.J.E. Ten more Sisters are preparing for Life-Profession.

# WITHDRAWAL AND RETURN: THE MONASTIC WAY

*By* H. A. Woggon

I

WHAT is the monastic way? Is it a valid way? Is it not an escape from the world? Is it not, in short, a tyranny sub-Christian and un-American? These and similar questions are often asked. This little paper will attempt to refute them and show the monastic way for what it really is. It may not be for you, or for me. It is the way God calls some. It is therefore a noble calling, though of limited appeal.

T. S. Eliot, one of the most respected contemporary English poets, aptly describes the monastic way in his well known play, *The Cocktail Party*. The psychiatrist offers one of his patients several futures for her boredom. She realizes that she must do something:

> Reilly: Whichever way you choose will prescribe its own duty.
> Celia: Which way is better?
> Reilly: Neither Way is better.
> Both ways are necessary. It is also necessary
> To make a choice between them.
>
> . . .
>
> Celia: What becomes of them?
> Reilly: They choose, Miss Coplestone. Nothing is forced on them.
> Some of them return, in a physical sense;
> No one disappears. They lead very active lives
> Very often in the world.

This choice involves withdrawal and return. The soul withdraws from the world, is transfigured, and then returns. Having taken this perilous journey he is better able to act effectively in the world. Having gone and returned he is more wise than he who has never left at all.

A man or woman withdraws from the world not that he may escape but that he may return transfigured. Even those who remain cloistered within the monastic compound "lead very active lives." They have the leisure for scholarly study and research that their more active brothers lack. The soul who withdraws to escape will

flee in terror from the everpresent allseeing eye of God. The soul who withdraws to seek a new life will return triumphant.

Arnold J. Toynbee in his monumental work, *A Study of History,* examines the course of this phenomenon of withdrawal and return throughout history. Many of those who have been our greatest heroes withdrew from the world when they were at their supposed peak of achievement, became transfigured, and returned to perform what became their life work. Gautama, the Buddha, and Mohamet, the Prophet are the classic examples in Eastern History. In our own Western experience there are many examples.

The story of Paul of Tarsus, a chief persecutor of the early Christians, is well known. On the way to Damascus at the peak of his power he was struck down by a vision of Christ, withdrew to the desert of Arabia and finally returned to be the leading missionary and teacher of the Early Church. Benedict, a young well educated Roman of noble birth, withdrew from the grandeur of pagan Roman society to form the mother of all Western monastic communities. His followers, the Benedictines, made both manual and mental labor a joy. They initiated the concept of the dignity of work and preserved classical learning during the middle ages. Ignatius of Loyala, a keen young Spanish officer, while recovering from a battle wound decided to become a soldier of God. He withdrew from the world for 12 years, only to return to form the Society of Jesus. His followers, the Jesuits, have become some of the greatest teachers and missioners in history.

Men of more recent time may be added to this list. Richard M. Benson, founder of the Society of St. John the Evangelist (Cowley Fathers), withdrew from the top of 19th Century British society to form a community which has preached the Gospel from Oyama, Japan to Cambridge, Massachusetts. James O. S. Huntington, Father Founder of the Order of the Holy Cross, after a brilliant career at Harvard and all hopes for a "successful" ministry, withdrew from this easier way to work with the people of New York's lower East side and from there withdrew to form the first American community for men in the American Episcopal Church. Their work is now spread from West Park, New York to Liberia, West Africa to Santa Barbara, California.

Were these men who left all and followed Christ the left-out's of society that are supposed to be the only ones who would be attracted to the cloister?

II

This life requires training as does any profession. He who would try this way must first cultivate abandon:

Abandon all worldly joy. Abandon all possessions.
Cultivate true abandon: be not anxious for the morrow.
Bind yourself unto the Lord Christ. He then will live; you will not.

He must then respond to the commands of Christ with faith. St. Luke reported Our Lord to have said: "Truly, I say to you, there is no man who has left house or wife or brother or parents or children, for the sake of the kingdom of God, who will not receive manifold more in this time, and in the age to come eternal life." (18:29-30, RSV). St. Matthew put it this way:

> . . . do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap or gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well. Therefore be not anxious about tomorrow, for tomorrow will be anxious for itself. . . (6:24-34, RSV)

The soul that responds to these commands leads a life of love and service. He has given his life in love to God. He is not anxious for the things of this world for he knows that they will be taken care of. He is anxious only for the love of God. Because he loves God he serves mankind. He follows Christ's command, as St. Mark reported it, that "you shall love the Lord your God with all your heart, and

with all your soul, and with all your mind, and with all your strength . . . (and) your neighbor as yourself." (12:30-31, RSV).

Having abandoned all for God and having taken up his cross and followed Christ, the soul devoted to the practice of religion (i.e., a religious) is able to gladly cry with St. Paul: "I live, yet not I, but Christ lives in me."

The choice to serve in this way once made the fledging soldier of the Lord is trained in the ancient disciplines of poverty, chastity, and obedience. Why in these, of all things, it may be asked. The answer is simply to bind the soul to Christ. These easy yokes form the Rule of Life which each religious embraces after at least four years of training. As Father Benson, Founder of the Society of St. John the Evangelist, wrote to his brothers: "The life under Rule gives us a great and continual opportunity of triumphing over self, and this, not only by the restraining of what is evil, but also by the disciplining of what is good."

> Jesus Christ was poor; (Father Benson continued) see that poverty does really develop within you the life of Christ. Jesus Christ was chaste; see that chastity develops the life of Christ within you. Jesus Christ lived in obedience; see that obedience does really develop the likeness of Christ within you . . . Poverty breaks the Soul from the world; chastity lifts up the Soul to God; obedience binds the soul under the common law of the community

Holy Poverty detaches the soul from the world, not only from the great things but from the small. This is not an escape from a vile and worthless thing. Rather it is to be equally attached to all things by being attached exclusively to none. He who is so freed is able to go to Africa or Japan or where his superiors will at a moment's notice. When the Lord asks: "Whom shall I send, and who will go for us?" the religious quickly answers, with Isaiah: "Here I am! Send me."

To take on poverty, it has been argued, is only a justification for the shiftless, the indolent and the poor. No person of energy or substance would have anything to do with it. This argument is familiar, but uninformed. Those who founded the great monastic establishments were raised in the most affluent and auspicious circumstances. They saw the folly of material accumulations and, unlike the rich young ruler, were able to sell all they had and follow

Christ. Bernard, Francis, Loyala, Huntington and Benson are cases in point.

Chastity, like Poverty, frees the soul from worldly (though not necessarily bad) attachments. Without a family to be concerned about the religious is free to work in the most out of the way places and free to devote *all* of his time to the work of the Lord. While a missionary with a wife and family does have certain advantages, the education of the children, sanitary conditions, *et cettera*, must be considered. He who has willingly given up the joy of family life is free to come and to go as the Lord bids him.

Chastity and poverty are fairly easily embraced. Obedience is the hardest to achieve. To admit that you are not the beginning and the end is to be humble. To be humble is the hardest virtue to acquire. He who would be humble must say with the centurion: "Lord do not trouble yourself, for I am not worthy . . . therefore I did not presume . . . but say the word . . . for I am a man under authority." (Luke 7:6-8; Matt 8:8-9).

> Obedience is a counsel of perfection, (Father Benson wrote to his Religious) not because it secures wisdom, but because it secures humility. Wisdom grows out of humility . . . The worldly heard delights in that which itself has chosen. The disciple who would abide in the love of Jesus delights in doing not his own will but the will of Him that sends him. We must be content on all occasions to act or to abstain from acting, to follow or to tarry, as may be the will of Him to whom we are given, made known to us by those whom He has set over us.

It may be argued that this leads to tyrannical rule by superiors. Though this has happened, it is the exception rather than the rule. The superior is elected by the community for a limited period of time. A religious may be superior one year and cook the next.

The superior has the awesome responsibility of commending authority, rather than commanding it. As the Roman Catholic Archbishop of Bombay, T. D'E. Roberts, S.J., put it, "to commend is incomparably more difficult than to assert."

The key to religious obedience, indeed all Christian obedience, is that subjects "from their hearts love their superiors as fathers — not from the motive of fear but in the spirit of love." As the supreme

example of obedience of a son to a father, even obedient unto death, the Church has always looked on Christ Crucified.

The religious loves his superior as a father, not fears him as a tyrant. He obeys because the superior holds both the warrant of the community and the warrant of Christ. The superior, if he is to truly act within his warrant as father, must think and listen. "Thinking is hard work," Archbishop Roberts notes, "listening supposes humility." Such obedience is the intelligent obedience of sons not the servile obedience of slaves.

Lady Statue in Chapel at Oyama

# Withdrawal & Return: The Monastic Way

"We must learn that those do most who obey most truly," Father Benson wrote his spirtual sons. "It is not those who have most energy, or learning, or wealth, or skill, who do most for God; but those who give themselves up most truly to do His will." The "acts of obedience in which we are consumed" enable our lives to rise "up as an offering of sweet savour," for we shall "see God more and more in proportion to the blindness with which we obey."

To achieve such disinterest to the world and such concern for God silence and prayer are necessary. Each can be either a great joy or a great terror. The all-pervading silence and peace that fills each monastic compound may at first drive you from it screaming for the noise and bustle of the world. Yet this silence can become one of the greatest joys of the ordered life.

Silence is neither emptiness nor a mutation of man's nature. Contemplative religious call it the "fulness of abundance." It allows the religious to order his thoughts, to study without distraction, and above all to be alone with God and to listen, like Elijah, to His "still small voice."

This silence creates the ideal atmosphere for a religious' chief duty which is prayer. Prayer, Father Shirley Hughson, O.H.C., wrote "is to the Religious what military drill is to a soldier, what his craft is to an artisan. It is more than this. It is to the soul what the air we breathe is to the life of the body."

Prayer is either formal or spontaneous. The former is said in common by all members of the community and centers around the celebration of the Holy Eucharist and the daily offices. The latter is what Brother Lawrence called the "practice of the Presence of God." Seven times daily, in addition to the Holy Eucharist, the community gathers to offer praise and thanksgiving to God. The essence of these prayers are presented for the use of the entire Church in the form of the Office of Daily Morning and Evening Prayer. All his remaining time the religious offers to God in spontaneous prayer. He offers his teaching, his spading, his joking, his cooking. He offers himself, his soul and body "to be a reasonable, holy, and living sacrifice" unto his loving Father in Heaven.

## III

The Buddhist monk loves enlightenment and seeks it that he may be released from the problems of the world and thereby achieve for *himself* salvation. The Christian monk loves God and seeks only to serve Him, taking no thought for himself. His is a life "self-forgetful, ever remembering God; self-distrustful, ever trusting God; blind to all the suggestions of self, heeding not the war and tumults of the outer life, but abiding continually in the vision of the eternal peace."

Such a life of all-consuming, self-giving Love to that most Perfect Spouse, Christ, implies responsibility. It is responsibility such as was given to the talent-entrusted stewards and to Joseph in Egypt. "We cannot live except we work," Father Benson wrote to his spiritual sons, "and we cannot work except we live. Our life is the life of God; our work is the work of God; the life and work of God Incarnate."

This path of love is not without reward. The soul has perfect freedom. He can, as historian Herbert Butterfield of Cambridge so aptly put it, "hold to Christ, and for the rest be totally uncommitted."

A well known story attributed to Martin Luther tells of a scullery maid who could scrub her floors to the Glory of God at least as well as (if not better than) the monk in the cloister. This story points up one of the great triumphs of the Reformation, the equality of *all* vocations. The scullery maid is necessary. The religious is necessary. Neither way is better; both ways have their place.

The soul in the world, symbolized by Luther's scullery maid, is able to devote himself to the Glory of God but often is so caught up in the seemingly important matters that he lets the Glory of God slip.[1]

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[1] Another manifestation of withdrawal and return is the service provided by every monastic community for world-weary people. Anyone may withdraw to the monastery for a short period of time. There he is strengthened and enabled to return refreshed, better able to pursue his vocation.

# Withdrawal & Return: The Monastic Way

All religious, symbolized by the monk in the cloister, have set themselves apart that they may devote their entire lives to the Glory of God. Their's is a life ordered and peaceful, but not without the problems of the world. Doctor Harcourt-Reilly asked in T. S. Eliot's *Cocktail Party,*

> Do you imagine that the Saint in the desert
> With spiritual evil always at his shoulder
> Suffers any less from hunger, damp, exposure,
> Bowel trouble and the fear of lions,
> Cold of the night and heat of the day, than we do?

The religious' life is one of constant activity in prayer, manual or mental labor, preparation of books, reception of guests, *ad infinitum.* He is a soldier's soldier; a soldier of the Lord. He is willing and able to do anything and go anywhere for his Master and Spouse.

Such people withdraw, but do they return, you may well ask? They withdraw only that they may return. They do not return as they left, as no one leaves a hospital or a school as he went in. The religious returns transfigured. His return may be obvious to all the world if he is a teacher or missionary. His return may be obvious only to God if he remains in his stall in choir. Each soul return to do his life work, each in a different way.

Recent history shows that we need soldiers to defend us against temporal enemies. Do we not need soldiers to protect us against spiritual enemies as well?

Consecration of the Chapel at Oyama

# THE NEW MONASTERY CHAPEL AT OYAMA

THE new monastery chapel of the Society of St. John the Evangelist at Oyama was dedicated on the twelfth of August 1958. Bishop Okubo of the Diocese of North Kanto officiated at the solemn consecration of the chapel. The Pontifical High Mass was celebrated by the Rt. Rev. Kenneth A. Viall S.S.J.E., Assistant Bishop of Tokyo, and the sermon was preached by the Rev. Granville M. Williams, S.S.J.E., Father Superior of the Community. Bishop Makita of Tokyo, and Bishop Nakamura of Tohoku assisted at the ceremony.

The new chapel was filled to capacity with more than a hundred and twenty guests who gathered for the service at 10:00 A.M. Following the service there was an informal luncheon out by the river.

The preceding day there had been a special reception for the local friends of the monastery, not more than two of whom are Christians. Nearly a hundred came, and were much impressed with the beauty of the new building. Each was given a beautiful lacquer plate with an inscription commemorating the occasion. It is hoped that for many of them this will prove the beginning of an interest in the Christian Faith.

The new chapel will be a practical as well as an aesthetic addition to the monastery property. Prior to this the Fathers had been having their daily Communion Service and Offices in a temporary chapel occupying a second floor room in the monastery proper. The new chapel, connected to the monastery by a long corridor, is easily accessible to members of the Community as well as to visitors. It is so arranged that about one fourth of the back part of the chapel can be shut off forming a smaller place of worship for the regular Community devotions. In the winter time this can be far more readily heated than the large chapel.

The late Fr. Dale, S.S.J.E., had looked forward to a new chapel building, and the money for it was largely raised by him, or given in his memory after his death.

The new statuary, one of the most striking features of the new building, had not yet arrived from America at the time of the dedication. This crucifix, and statues of St. Mary, and of St. Michael (to whom the chapel is dedicated) add greatly to the total beauty and effect of the structure.

# COMMUNITY CHRONICLE

THE annual Fall Retreat of the Society was conducted by Father Playne October 6 through October 25. He left for England in December. Soon after his departure, Father Pulley arrived from England. He will conduct the annual Winter Retreat for the Community. The Retreats are conducted in two groups, one at Emery Farm, West Newbury, and the other at the Monastery in Cambridge.

The Father Superior returned September 23 after official visits in England and Japan.

Father Clayton sailed December 12 for a visit of several months with the English Congregation.

Bishop Stokes was the principal speaker at the 75th Anniversary Banquet commemorating the formation of the Mission Church of St. John the Evangelist, Bowdoin Street. The banquet was held October 2nd at St. Paul's Cathedral.

Lawrence A. Oxley, U. S. Department of Labor, Washington, D.C. was the after-dinner speaker at the banquet November 11 celebrating the 50th anniversary of the Mission Church of St. Augustine and St. Martin. Father Gross is the Priest in Charge.

The Rev. David E. Allen, Priest Novice, was ordained to the Priesthood by the Right Rev. Spence Burton, S.S.J.E., Lord Bishop of Nassau and the Bahamas. Father Allen comes from the Diocese of Spokane.

The Father Superior preached at the Church of the Advent of Christ the King, San Francisco, in September shortly before leaving for Cambridge. He received the first annual vows of Brother Joseph Francis December 8 in the Monastery Chapel. He made an official Visitation to All Saints Convent, Catonville, Md. September 29. For the following two days he and Father Wessinger attended a conference on the Religious Life at St. Mary the Virgin, New York City. The Father Superior conducted a Quiet Day at All Saints, Orange, N. J. November 1 and preached there the following day. As Warden of the Sisters of St. John the Divine he paid a visit to

hem during the week of November 3. On December 31 he conucted a Retreat at St. Margaret's Convent, Louisburg Square.

Father Clayton preached at Westboro, Massachusetts October 19 nd conducted a Mission at New Bedford from October 19 to )ctober 26. He delivered an address on the Religious Life to a roup of young Churchmen at Walpole, Massachusetts November 5. 'rom November 30 to December 7 he conducted a Mission at toughton, Massachusetts.

Father Wessinger attended a conference of Novice Masters and Mistresses at St. Helena's Convent, Newburgh, N. Y. September - 4. He met with a group of Churchmen at Providence, R. I. )ecember 15.

Father Palmer conducted a Preaching Mission at Coniston, Ontario, October 5 - 12. At St. Mary Magdalene, Pickton, Ontario, e held a Mission November 16-23. Another Mission was preached y him at St. Andrew's, London, Ontario, November 30 - Decemer 7.

Father Banner conducted a Quiet Day for the Woman's Auxiliary t Ogdensburg, N. Y. September 30. Another Quiet Day was onducted by him at Burnt Hills, N. Y. October 7.

Father McDonald conducted a Retreat for the Sisters of the Order f St. Anne, Kingston, N. Y. November 9 - 16.

Father Pederson delivered an address on the Religious Life at t. Paul's Cathedral, Springfield, Ill. September 3. He went to Tuxedo Park, N. Y. October 10 - 12 to conduct the Fall A. A. Reeat for the St. Martin's Retreat Group, Episcopal Conference enter. In San Francisco on November 10 he represented the ociety at the Centennial Dinner held at the Church of the Advent f Christ the King. On November 13 he conducted a Quiet Day t St. Mary's, Park Ridge, Ill. A young people's Mission was held nder his leadership November 16 - 22 at St. Martin's Church, )es Plaines, Ill.

Father Smith was the preacher November 23 at the Church of ie Ascension, Rochester, N. Y. He visited the Eastern Province of ie Sisters of St. Mary October 7 - 9. At Lambertville, N. J. he

conducted a Quiet Day, October 11. He paid a visit to the Sisters of St. Mary's Convent, Peekskill, N. Y. November 19-20. During the week of November 24 he visited the Sisters of St. John the Divine at Toronto. He conducted Advent Devotions at Berkeley Divinity School planned for the wives of Seminarians. From December 16 to 22 he paid another visit to the Sisters of St. Mary.

Father Upson delivered an address on the devotional life to the Altar Guild, West Chester, Ill. He conducted a Quiet Day at Christ Church, River Forest, Ill. On December 3 he led the devotions at a Quiet Evening at St. Thomas, Morris, Ill. Another Quiet Evening was conducted by him at the Cathedral in Milwaukee, December 10.

Father Rowell conducted a Retreat September 26 - 28 for a group from St. Paul's Chapel, of Trinity Parish, N. Y., at Bernardsville, N. J. At Alexandria, La. he conducted a Clergy Retreat October 20 - 24 and a Lay Retreat October 24 - 26. He preached at St. James, Alexandria, Sunday, October 26. He spoke to a youth group at St. Paul's, Brocton, Massachusetts, January 4.

CHURCH OF ST. AUGUSTINE AND ST. MARTIN

On November 11th, 1958, the Church of St. Augustine and St. Martin celebrated the 50th anniversary of the dedication of this Mission Church of the Society of St. John the Evangelist on Lenox Streeet, Boston.

# BOOK REVIEWS

AN AMERICAN HOLY WEEK MANUAL. The Liturgy From Palm Sunday Through Easter Day, Together With an Appendix. Second Edition. Edited by Earle Hewitt Maddux, S.S.J.E. Society of Saint John the Evangelist, Cambridge, Massachusetts, 1958. Pages x, 261, Indexed. Stout paper, $1.75.

THIS Reviewer is most grateful to the Society for bringing out this beautifully revised edition of one of his favorite devotional manuals. As before, it is the complete and indispensable laymen's guide to the Altar Liturgy from Palm Sunday through Easter Day. We found with pleasure that something new has been added to the Appendix; a form for the Way of the Cross, drawn almost entirely from liturgical sources.

There are two omissions: *The Asperges* and *Tenebrae.* But the former is no longer used on Palm Sunday; and the latter has been brought out by the Society as a separate booklet.

The *Ordinary and Canon* seems to us more attractively arranged; we liked particularly a Preface for Maundy Thursday. The new, and shorter, *Palm Sunday* as here presented is most welcome. Should any parish still be using the old rite for the Blessing of Palms, the worshipper can easily find it at the end of the Palm Sunday Mass. *The Prayer Over the People* has been added to the Masses for Monday, Tuesday and Wednesday.

We especially like Father Maddux's way of not cluttering the text with too many explanatory notes; the excellent brief comments facing the beginning of each day's special service have been continued.

The new *Good Friday Rite,* which is really a restoration of an older form, is here presented, along with the form for giving Holy Communion on that day. Again we found that the Editor has put the Mass of the Presanctified as an alternative conclusion to the Good Friday Liturgy.

The restored *Easter Vigil* is here presented in its fulness; those who celebrate the Midnight Mass of Easter will want to use the service as it stands. And it is good that *Solemn Baptism* is in the book, for our Rector thinks that the service of the Great Night is not complete without Baptism.

# Book Reviews

The book slips easily into our overcoat pocket; the type is big and black and easy to read. Our Rector hopes that an Altar Edition may be made available, though he tells me that Father Maddux has used the texts of *The American Missal Revised* as far as possible.

A. S. H.

THE RECOVERY OF UNITY by Eric Mascall. Longmans, 1958 (English price, 25/-)

THESE are days when our identity as Anglicans becomes increasingly hard to define. Those whose minds are cloudy and spirits low should read this book. Not that Dr. Mascall has perfect remedies. His main service is to dissuade us from oversimplified solutions. He clearly describes the persistence of the same errors in both Catholic and Protestant thinking, and his remarks about Rome's "practical infallibility" are especially needed at this time. To dissuade from oversimplifications is not enough to cure the current loss of hope, and Dr. Mascall presents a heartening balance of genuine criticism of the Tradition with an assurance that there really is a tradition. The controversy over the eucharistic sacrifice, the modern liturgical movement (especially its theology about the Offertory), the significance of nominalism, pietism, the loss of contemplation — all these are viewed with Dr. Mascall's penetrating, logical mind and with many concrete attempts to separate the true from the false. This book is Catholic without compromise, but it does not retreat into any anti-intellectualism or the easy repetition of familiar orthodox phrases. It should be remarked that he does not raise the intriguing question of the causes of nominalism, and the section on agape and eros is disappointing, his criticism hanging on a logical inconsistency rather than an existential one. And I should like to add one point: while it is true that the real causes of disunion are theological and not merely non-theological, it might be very startling if we asked ourselves just what non-theological motives (political, sociological, psychological) were behind the modern ecumenical movement. Can one simply say "It's the Holy Spirit" and be done with it?

E. H.

(We published a review of this work in the last issue of Cowley but a friend sent this to us and since Fr. Mascall's book has aroused such interest we are including it. Ed.)

# Cowley

AND UNTO SMYRNA by S. W. H. Bird. (James Clarke & Co. 6/-)

THIS is an interesting little book packed full of history, the history of one of the Seven Churches in the Revelation. The more ancient history of the city is given. Then follows the story of St. Polycarp, Smyrna's great Bishop and Martyr. The ups and downs under the Eastern Empire and the Crusades follows. The story is brought up through the days of the struggles between Greeks and Turks to the present day. Against this background we have the story of the three Anglican Churches of the area. The oldest has an unbroken history since 1633. Here is a startling paragraph. "Arnold Toynbee in his book 'The Western Question in Greece and Turkey' lays the blame for the events at Smyrna, immediately before and during 1922, squarely on the shoulders of the Western Statesmen and Lloyd George in particular. He himself was free from that sentimentalism which had been stimulated in English minds by that brilliant classical scholar Dr. J. M. Neale, whose translations of the ancient Greek Hymns became so popular. It may well be true that the young clergyman influenced his friend W. E. Gladstone, and hence Liberal tradition." How did Smyrna get its name? It means "myrrh", yet although almost all other spices grow in the district there is no myrrh.

Father Palmer, S.S.J.E.

WILLIAM THOMSON, Archbishop of York, by H. Kirk-Smith. The Macmillan Co. Price $5.25.

WILLIAM THOMAS was born in 1819 and died in 1890. He was one of the last great low-church Bishops. He was "low church" but he was "church". Enough time has passed for us to begin to appreciate some of these old prelates. Although he was involved in the efforts made to supress ceremonial innovations, we find that he was untiring in his efforts to raise the devotional tone of the services of the Church. While he was trying to curb the ritualists, he was insisting on the puritan clergy wearing their surplices, and beginning their clerical meetings with the Holy Communion. He was untiring in his efforts at restoring church buildings and in building new churches in the expanding towns of the North. He was rather the drill master with his clergy, but he was constantly working to improve their living conditions. He was rigidly orthodox, and yet he was one of the first of the Bishops to teach that science and religion cannot really contradict each other.

# Book Reviews

He was in demand as a preacher before scientific and learned societies, and paved the way for the Lux Mundi group. He saw that power was passing from the old ruling classes to the working men, and he did all he could to make the working man feel that the Church was for him. In the great industrial city of Sheffield, then in his Diocese, he could always attract an audience of five or six thousand working men. He preached the Gospel to them. He was constantly urging the authorities to improve the living conditions and health services of the working people. He had his faults. He was ambitious. He could write scathing letters to those whom he thought misjudged him. But he had a real love of God and his people. He was devoted to our blessed Lord. Confirmations before his time had become riots. Hundreds, even thousands, of ill-prepared candidates were herded into great central churches. He took great trouble with confirmations, and although he had over 700 churches in his Diocese and until his last years no episcopal help, he was ready to go wherever there were ten candidates. Ordinations were conducted with great care. He would turn down candidates not on party grounds, but if he saw slackness of preparation, and wrongness of motive. He sang the Litany himself, the first Archbishop of York to do so since the Reformation. Father Palmer, S.S.J.E.

A GUIDE TO THE CITY OF GOD, by Marthinus Versfeld. Sheed and Ward, New York, 1958. Cloth, 141 pages. Price $3.00.

THE virtue of this book is that the title is fully justified by the contents. The reader is really guided to the nearest bookshelf containing a copy of the *Civitas Dei* and impelled to read, mark, and inwardly digest.

To be sure, Professor Versfeld does a good job of condensation and elucidation. You can dispense with the Augustinian text and still come away with an intelligent comprehension of the philosopher's leading ideas. But, in the end, you are seized with the desire to get at the *ipsissima verba* of the master himself.

Augustine, after all, is not such difficult reading either in Latin or in English translation as is commonly supposed.

"The City of God" deals with the problem we are all obsessed with in this century: the collapse of a whole civilization before our very eyes and deep anxiety about what is to follow. Professor Versfeld's book comes at a propitious moment. S. T.

***Easy, interesting reading for lay people . . .***

Father Spencer's

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# The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St. John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER ROWELL, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

# Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

# Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

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# COWLEY

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXX EPIPHANY 1959 NO.